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baptism and the Lord's Supper are the means by which the Christian enters into fellowship with Christ. In view of this position the reviewer is surprised to read that the primitive disciples "possessed in baptism and the Lord's Supper two institutions which may be called, in the ancient technical sense of the word, the two Primitive Christian mysteries" (page 117). It is certainly a great gain to see in the Pauline ideas of justification, reconciliation, forgiveness, redemption, and adoption, so many different figurative expressions, each taken from the life of the time, for the same fundamental religious experience, namely, salvation in Christ. For Paul Christ was more than Messiah. He was Lord and Spirit; and in him the poorest and most helpless soul could come into union with the infinite life of God.

There are three appendices, four useful indices, and an excellent map of the Mediterranean world in the time of Paul. In the longest appendix Deissmann discusses in detail the well-known Delphic inscription relating to the proconsul Gallio, and concludes that the Apostle arrived in Corinth early in the year 50 and departed late in the summer of 51.

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GENERAL THEOLOGICAL SEMINARY,
NEW YORK.

DEVELOPMENT OF RELIGION AND THOUGHT IN ANCIENT EGYPT. Lectures delivered on the Morse Foundation at Union Theological Seminary by JAMES HENRY BREASTED, Ph.D., Professor of Egyptology and Oriental History in the University of Chicago. Charles Scribner's Sons.

Professor Breasted was able to avail himself of material for the treatment of his theme which was not open to his predecessors, and he has also used other material which they passed by. The substance of earlier treatises has been drawn from that immense mass relating to the innumerable pantheon of Egypt, details of which are largely late and come from a debased period in the history. Previous treatment has been almost encyclopedic in character, but without the ease of reference attaching to the alphabetic arrangement. There has also been a radical defect in most writers, in that they have failed to see any of those changes and advances of conception which are usually denoted as evolution. At least one author has stated baldly that there was no development in the Egyptian religion. The historical method has been woefully absent in the majority of cases, and there has been a lack of that constructive imagination which is essential to the presentation of any great theme.

The most important documents not previously available are the so-called "pyramid texts" of the V and VI dynasties. To be sure, an edition was published and a translation made by Maspero in the eighties of the last century. But the version was doubly imperfect, owing to the lack of a reliable copy of the originals, and also to a very meagre acquaintance with the orthography, grammar, and vocabulary of the period. In the interval since, the second of these difficulties has been largely remedied, and the first has been removed within the last five years by the publication of a definitive edition of the original, made at an enormous expenditure of time and pains. Thus a series of documents has been made available to the student, taking him back many centuries nearer the beginnings of things. These documents were composed within the space of a century and a half, and they give unmistakable evidence of a process of evolution capable of proof by chapter and verse.

Material already at hand has been neglected heretofore. Separated from the "pyramid texts" by the interval between the V and XII dynasties, is a papyrus, long since published in facsimile, usually known as the "Tale of the Eloquent Peasant." Less than thirty years ago this writing was described by one of the foremost of German scholars as almost entirely unintelligible. But since then it has been resolved, and has been found to be one of the most intensely human documents which antiquity has bequeathed to us. It illustrates the emergence of a moral sense and a demand for righteousness between man and man which had not been known to exist at so early a period.

Besides these documents Professor Breasted has used a multitude of writings from all periods of the history, and he has not only treated them in their historical order but he has shown how they illustrate the relations between religion and morals, their mutual interaction and their influence on popular conceptions. Thus he has again demonstrated that there was a decided development and evolution, and that the changes are capable of exposition.

The book shows throughout not only a thorough and profound scholarship, but also constructive ability and remarkable appreciation of the striking points in the history. It would be impossible to find Professor Breasted's superior in fineness of feeling and sympathy, or in brilliancy of portrayal. His treatment of the religious system introduced by the "heretic" king Amen-hotep IV—Ikhnaton of the XVIII dynasty—illustrates preëminently these specifications. The conception of a world-religion which here comes to expression is so enticing as to cause one nearly to forget any doubts

whether political considerations did not figure in the matter, as well as the ideal of a universal domination of the sun-god.

The ten chapters which compose the book show the successive steps in the development. Various elements entered into the process. Natural phenomena, particularly the sun and the river, together with the type of constitution of the state, supplied both material and form. From the very beginning, the Egyptian was much concerned with the hereafter and preparation for it, and much space is necessarily devoted to these subjects. On account of the dominating position occupied by the king as the son of a divine father and the immeasurably inferior position of mere men, it was not till well along in the history that moral considerations came to the fore, both in the present life and its consequences in the future. The king alone was considered to be the subject of immortality, and the thought of a hereafter for the ordinary man was of slow growth. With the territorial expansion due to foreign conquest under the XVIII dynasty and the consequent widening of the horizon beyond the limits of the narrow native valley, occasion was afforded for the conception of a world-religion. But this enlargement of view was too bold and ambitious for the popular mind, which cared more for immediate personal interests than for the ideals of a religion which was universal in its scope. The pendulum swung back again in the following periods till formalism, sacerdotalism, and magic displaced the ideals of writers and royal reformer, and there came the lowered standards which furnish most of the materials for the delineations of the ordinary work on the Egyptian religion.

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PAGANISM AND CHRISTIANITY IN EGYPT. PHILIP DAVID SCOTT-MONCRIEFF.
Cambridge University Press. 1913. Pp. viii, 225. 6s.

This little volume has a pathetic interest as the last and not quite completed work of a young scholar already known as a man of unusual promise and of substantial accomplishment. It is a brief review of the most important influences of Egyptian religious and social ideas upon the earliest development of Christianity. It has the great merit, rather rare in the work of specialists, of weighing the evidence with the utmost impartiality. There must have been no little temptation to exaggerate the Egyptian element in the constructive forces of Christian faith and practice; but Mr. Scott-Moncrieff has guarded himself with great discretion at every point.